Vol. III. Numb. 112.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are Added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by ſome of the Society of GENTLEMEN, Concern'd in the First and Second VOLUME, with the Aſſiſtance of other Ingenious PERSONS.

From **Monday** December 11th. to **Wedneſday** December 13th. 1710.

GENTLEMEN,

Q. *WHETHER to wear long Hair in a Country where 'tis a Cuſtom, be ſo great a Crime (if any) as for thoſe whom St.* Paul *diſſwaded from it.*

Your Admirer, W. R.

A. The Words of the Text here referred to are, *Doth not even Nature itſelf teach you, that if a Man have long Hair, it is a Shame unto him?* Which Words poſſeſſing ſome with Scrupies of Conſcience concerning the manner of wearing their Hair, this has given occaſion to various Opinions of Divines about the Senſe of them, particularly of the Words *Nature, Hair* and *Shame*. But it wou'd be too tedious to enumerate all their Opinions, and therefore we ſhall only give what we take to be the true Sente of each of theſe Words. 1. Then by Nature, here we underſtand that which denotes the difference of Sex. Philologers frequently uſe the Word φύσις in this Senſe; and becauſe the Sexes are in moſt Nations diſtinguiſhed chiefly by the manner of wearing their Hair, therefore the Apoſtle looking upon this diſtinction as founded upon the Dictate of Nature, that is, natural Reaſon, calls it not improperly *Nature* itſelf. 2. Κομᾶν is not here very properly Tranſlated *to wear long Hair*, for it ſtrictly ſignifies to adorn, comb and curl it after the manner of Women. For Κομὴ comes from Κομέω curo: And both the *Greeks* and *Latins* always made a diſtinction between Κομὴ and θρὶξ, *coma* and *capillus*, meaning by the firſt Womens Hair, which was always wore by them neatly adorned and folded up in various Plaits and Knots, and ſo ſerved them (as the Apoſtle here intimates) both as an Ornament and Covering, unleſs it was at Funerals and ſome ſacred Solemnities; for then they uſually let it flow in looſe, diſorderly Treſſes. But θρὶξ, *capillus*, and *cæſaries* ſignified Man's Hair unadorned whether long or ſhort; and when they called a Man *comatus*, they had either a mind to repreſent him effeminate and luxurious, or which was worſe, a Pathick, according to the Proverb amongſt them, *Nemo eſt comatus quin pati cupiat virum.* And perhaps it was for this Reaſon chiefly, that it became a Reproach for a Man to ſhew any great Care or Niceneſs in the ordering of his Hair. 3. By ἀϊμία, here rendred *Shame*, we underſtand not only that by which a Man's Dignity is debaſed, but ſuch an Indecency as offends againſt the Law of God and Nature, ſince it confounds the Sexes, which Nature has diſtinguiſhed. It muſt therefore ſignify ſuch a Sin as a Man is guilty of that appears in Publick dreſſed in Women's Cloaths, which God has expreſly forbid. The Words, being thus underſtood, ſeem to lay down to us a Rule of eternal Obligation, that for a Man to adorn, plait or knot his Hair after the manner of Women is a Thing unnatural and Sinful. But the ſame is not to be ſaid of ſimply wearing the Hair long; for otherwiſe God had laid upon the *Nazirites* a Neceſſity of Sinning, who were Obliged never to cut their Hair. Add to this that all the *Jews* in the Time of St. *Paul* wore their Hair very long; and *Chriſt* himſelf in this particular followed the manner of the *Nazirites*.

Q. Gentlemen, *Why of the five Senſes, the Smell alone contributeth not to the Subject of Dreams? Or to ſpeak more intelligibly, why a Perſon never fancieth in his Sleep, that he ſmelleth Odours, as he after doth, that he feeleth and ſeeth Objects, taſteth Viands, and heareth Sounds. Your Ingenious Solution of this Problem (for which I could quote you very good Authority) will much Oblige him, to whom you have formerly returned very Pertinent Anſwers, whenever he hath apply'd to your Oracle, and who profeſſeth himſelf,*

Gentlemen, *Your Admirer and Well-wiſher,*

NOREUS.

A. The Reaſon of this is, that Smelling is by much the moſt imperfect of the Senſes in Man, makes the fainteſt Impreſſion upon his imagination, and the Idea's with which it furniſhes the Underſtanding are obſcureſt, and hardeſt to be reſtored, after the odoriferous Object is removed. For ſince Dreams are only the Actions of the imagination when the Paſſages of the Senſes are benummed with Sleep, and imagination being only Conception remaining and by little and little decaying after the Act of Senſe, it follows that that Senſe which Works moſt faintly will have the ſhorteſt Continuance in the imagination, and conſequently will furniſh it with Objects for Dreams; becauſe Dreams are not excited by faint and tranſient but ſtrong and laſting Impreſſions on the imagination; for which Reaſon our Dreams are moſt converſant about the Objects of Sight. But the weaker the Senſe of ſight it ſelf is in Compariſon with the other Senſes, the leſs it employs the imagination than the reſt, and conſequently our Dreams. The ſame Reaſon holds in any other of the Senſes compared with the reſt, a ſtronger Senſe obſcuring the Impreſſions of a Weaker, as a greater ſound drowns a leſs. As for Vultures, Dogs and other Creatures in which, the Senſe of Smelling holds a greater Proportion with the other Senſes than it does in Man, we make no Doubt but they frequently Dream about the Objects of Smell. And for the ſame Reaſon, no doubt, the Man that Sir *Kenelm Digby* ſpeaks of in his Treatiſe of Bodies, who had the wonderful Faculty of winding a Smell as well and at as great a diſtance as any Beaſt, did the ſame. The way he attained this Faculty (as Sir *Kenelm* reports from credible Witneſſes of the Fact) was this: When he was a little Body of the Country of *Leige*, the Village of which he was, had notice of a diſorderly Troop of Soldiers that were coming to Pillage them, which made all the People fly into the large adjacent Foreſt of *Ardenne*, but poſſeſſed this Boy with ſuch a dreadful Apprehenſion, that he ran farther into the Wood than any of the reſt, and choſe rather to live there for many Years, than by returning run the hazard of ſeeing thoſe he ſo much dreaded. In this wild Habitation, where he fed upon Roots and Herbs, he cou'd judge by his Smell which was fit to be Eaten, and cou'd at a vaſt diſtance wind by his Noſe, where wholeſome Fruits or Roots did grow. Thus he continued, 'till a ſharp Winter, in which many Beaſts of the Foreſt died for want of Food, conſtrained him to leave the Wood, and in the Evening to ſeek his Suſtenance amongſt the Swine of the Neighbouring Villages where he was eſpied, but could not be apprehended, as keeping always at a diſtance from them by the help of his Smell; 'till at laſt they catched him in a Snare. After this, a Woman having the Charge of his Keeping, he could as often as he wanted her, hunt her out by his Scent, tho' ſhe was gone a good way off into the Fields or Villages. Notwithſtanding in a little Time with good keeping and feeding, he loſt this Acuteneſs of Smell, and became in that Faculty like other Men.

Q. Gentlemen, *A near Relation of mine having for ſome time paſt (perhaps 3 Months) had an Intermitting Fever, not very violently, but (being lean before) has worn him to a mere Skeleton. About a Fortnight or 3 Weeks ago his Diſtemper ceaſed, and he acted in his Buſineſs as formerly, but within thoſe 8 Days (or thereabouts) to our great Surprize he ſeems not at all ſick in Body, but confuſed and diſtracted in Mind, by his talk his Idea's are terrifying and affrighting, and he ſeems like a Man under great horror and deſpair. I ask'd him what his Mind is moſt apt to be buſied about, he tells me he has been a great Sinner, and now he's near dying and a great way from Heaven, t'other Night his Father (who lays with him) left him but a little while, and he got out of Bed and not finding how to open the Door, whilſt fumbling was over-heard, and when they came to him and ask'd him what he was going to do, he told 'em the Devil would not let him reſt, and he was going to Drown him ſelf. I might tell you other Paſſages but think it needleſs, therefore ſhall tell you I've known and been Converſant with him moſt part of his Life, and never knew him Guilty of any Enormities, but Pleaſant in Converſation, as a Youth never given to ill Company, lewd Diſcourſe nor bad Expreſſions, neither was he ever to my knowledg when well, ever doubtful in Religious matters, therefore not exceſſively thoughtful about any thing of that kind. I adviſ'd his Father to conſult an able Phyſician, and told him I thought his Diſtractions was occaſion'd chiefly from an ill habit of Body, but he thought came it from his deſpairing Mind, and therefore a Phyſician could not help him; I know he was never ſtudious about any thing except his Buſineſs, and that I believe never Troubl'd him, I may ſay I am ſure it did not.*

Now, if you will pleaſe to give us your thoughts of him, and whether a Divine or Phyſician is moſt proper to be conſulted, you will not only be very uſeful to his diſconſolate Parents, but Oblige your old Subſcriber and Admirer of your Learning,

J. B.

You are deſir'd to be ſpeedy becauſe his Diſtractions increaſe upon him.

A. Since by your Account, there appears no Ground for Deſpair, from any Guilt which lies on his Conſcience, we think his Diſtemper ariſes chiefly from an Ill Maſs of Blood, therefore by all means conſult a Phyſician; but ſince while the Soul and Body are ſo cloſe Companions, they are apt to Influence and infect each other in time, we judge the Advice of a Divine alſo neceſſary.

POEMS.

Q. LONG Urania, *hath been Fam'd*
Long for ev'ry Virtue nam'd,
Great in Science, great in Senſe,
Greater than her juſt pretence:
Queen of all Politer Arts,
Fram'd for Rule and Queen of Hearts.
Daily Song of all the Swains,
Dwelling on remoteſt Plains;
Who the brighteſt Trophies raiſe,
To her high and deathleſs Praiſe.

BIBLIOTHECA BODLEIANA

Thus Urania, *long did ſway,*
Subjects, willing to Obey,
Loyal all at leaſt appear'd,
Tho' ſome otherwiſe 'twas fear'd;
Who might therefore Taint the Times,
With the Guilt of former Crimes;

This Urania, *never gueſſing,*
Show'r'd alike on all her Bleſſing.
But at length a ſudden Change,
Through her Breaſt and Realms did range,
And thoſe ſmil'd upon before,
Taſt the Pleaſure now no more.
Now no more conſulted are,
And of Future Smiles deſpair;
While thoſe Royal Bounty taſt,
Who before, unnoted paſt.

Say, APOLLO, *in your Eyes,*
Can Urania, *then be Wiſe;*
If ſhe *now is in the Light,*
Why before wrapt up in Night;
Subjects Principles we ſee,
Much the ſame, then why not ſhe;
While in diff'rent Paths ſhe moves,
Can't be ſaid, ſhe Conſtant proves?
True it is, her Wiſdom's Fame,
Every where appears the ſame;
But pray tell, if this be found,
To be on a ſolid Ground,
And if two contraries Fight,
Both can ſtill be in the Right?

A. Great *Urania's* Fame will be,
Waſted to Eternity;
And her ſacred Wiſdom found,
Like her other Virtues, ſound;
Nay ev'n in her late Tranſaction
(Tho' reflected on by Faction)
Her ſtrong Judgment will appear,
Solid, Strenuous and Clear.

Princes muſt, however *Wiſe,*
Still behold with other's Eyes;
Hear with other's Ears, and thence,
Muſt conceive with other's Senſe;
Judge by ſuperficial Part,
Heav'n alone can ſee the Heart.
Long it was *Urania's* Fate,
Through all the Reſolves of State;
By a Council to be guided,
Who for ſelfiſh ends preſided,
And all things to *Royal* view,
In deceitful Mirrors ſhew;
Whence a Judgment *ſhe* muſt frame,
Conſequencial to the ſame;
'Till all at length, Indulgent *Heav'n,*
Noting the Deceits of Men;
Prov'd Propitious and kind,
To the Beauties of her Mind.
Rais'd a *Conteſt* to oppoſe,
Faithful Friends, to Treach'rous Foes;
And by Secret Impulſe, brought
Great *Urania* to be Taught,
By the obvious Truths wou'd riſe,
And lye Naked to her Eyes;
Where ſhe, for her ſafety, muſt
For the Future place her Truſt.

Now with *Her own Ears,* ſhe heard,
And by *Her own Eyes* ſhe ſteer'd,
Other's Eyes, and Ears, no more,
Now ſhe mov'd by, as before;
Whence ſhe frames a Judgment, which
Shews her Mind with *Wiſdom* rich.
And that what before did ſeem,
Built on an Erroneous Scheme,
Was not *Hers* by Gen'ine growth,
But from others, had its Birth.
Now her Subjects are ſecure,
That their Bliſs ſhall long endure;
Since it ſprings alone from *Her,*
Who their Welfare does prefer,
To all other Royal Joys,
Which to *That,* ſhe counts but Toys.
Now the Clouds are all diſpers'd,
And the Dark'ned Scene revers'd,
Her own Nat'ral Beams will ſhine,
Shew *Her,* as ſhe is, Divine,
And their ſacred Force convince,
Malice ne'er can Skreen a Prince,
Or the *Subſtitute* of *Heav'n,*
Be controul'd by Vicious Men.

Q. While Silvia *I Courted,*
And Cruel ſhe prov'd,
The more ſhe deny'd me,
The more ſtill I Lov'd,
But when ſhe more kindly
Did yeild by Degrees,
A Coldneſs my Love did
Accordingly ſeize:
Nay ſay, why denials,
Shou'd blow up the Fire,
And Kindneſs ſhou'd ſlacken,
Our Am'rous Deſire.

A. All Joys at a diſtance,
Far greater do ſeem,
Which, when we approach 'em,
Seem paſs'd, as a Dream,
The Reaſon's becauſe a
Falſe Judgment we make,
And what are but ſhadows,
For Subſtances take.

SIR,

THE Advices from the Hague, December the 12th. Are that the Squadron deſign'd for the Mediterranean is now ready, and waits only for a fair Wind to ſail for the Coaſt of England; That the Admiralty of the Maes add to the

the Number of Ships they furniſh, one Hooker; and thoſe of North-Holland, a Ship of 64 Guns; That mean while, all the Admiralties inſiſt, that it may be recommended to the Provinces, to furniſh their reſpective Shares of the Money which is ſtill wanting. That the Envoy of Sweeden has preſented a Memorial to their High-Mightineſſes, to demand a Paſport for Lieutenant-General Meyerfeldt to go from Germany to the King of Sweden at Bender; That they cannot conceive, of what Uſe their High-MightineſſesPaſport can be to that General, to go into the Territories of the Ottoman-Empire.

London, December, the 13th.

We are inform'd, that Conſtantine Phipps, Eſq; will be appointed Lord-Chancellor of Ireland, in the Room of Mr. Freeman deceas'd.

William Shippen, Eſq; is return'd Member of Parliement for the Borough of Bamber in the County of Suſſex.

They Write from Dublin, of the 30th paſt, that the Monday before, an Expreſs came thither, with a Commiſſion for his Grace the Lord Primate, and Lieutenant-General Ingolsby, to be Lords-Juſtices; and they were ſworn the next Day (Tuesday:) As alſo a Commiſſion for appointing all the Judges and Maſters in Chancery, or a certain Number of them, Commiſſioners to hear and determine Cauſes in Chancery. His Grace the Archbiſhop, the Earl of Kildare, and Thomas Keightly, Eſq; are alſo appointed Lords-Keepers of the Great Seal. The 30th paſt, the Lord Mayor, Recorded, Aldermen, Sheriffs and Commons, went to the Caſtle, where the Recorder made a Speech to the Lords-Juſtices, to Congratulate them on their Government, under his Grace the Duke of Ormond. The Provoſt and Fellows of the College did the like. The Corps of the late Lord-Chancellor was depoſited in St. Paul's-Church, the 1ſt Inſtant, 'till his Lady arrives from England.

Which is all from Yours, &c.

LOVE Intrigues.

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ADVERTISEMENTS.

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AT the Office of Inſurance on Marriage, in *Bolt-Court, Fleet-Street*, any Perſon by Paying 2 *s.* for a Policy, Stamps and Entrance, and 2 *s.* towards each Marriage, until their own, may ſecure to themſelves 200. *Note*, Ten Perſons, for 4 *l.* 6 *s.* by them paid, received above 390 *l.* and Two others, in 14 Days will receive near 200 *l.* and after that time each Claim will amount to above 120 *l.* which will be daily more and more, till full, which ſufficiently ſhews the Advantages of this Office are much greater than any other of this kind pretend to.

A General Meeting of the Subſcribers was held at *Sadler's-Hall*, in *Cheapſide*, on *Thurſday, October* the 19, 1710, and a Second Six Truſtees were added to the former, to whom Security is given, purſuant to the Propoſals which may be had *Gratis*, at the Office.

AT the Office of Inſurance on Marriage in Kings-Head-Court in Petticoat-Lane, near Biſhops-gate-Street; any Perſon by Paying 2 *s.* at their Entrance for a Policy and Stamps, and 1 *s.* towards each Marriage until their own, or the Marriage of the Perſon on whom they Subſcribe; will ſecure to themſelves 100 *l.* when full, and in the mean time in Proportion.

Note, A General Meeting of the Subſcribers, was held at Sadlers-Hall, in Cheapſide; on Thurſday *Nov.* the 9th. where Twelve Truſtees were Choſen, whom 500 *l.* Security is given purſuant to the *Propoſals*, which may be had *Gratis*, at the Office, where Attendance is given, for taking in Subſcriptions, from 8 in the Morning, 'till 8 at Night, every Day, excepting Sundays and Holidays.

MR. *Roger Grant*, OCULIST and OPERATOR, in Extraordinary to Her MAJESTY, who has been ſo ſucceſsful in Couching the Cateract and Curing all other Curable Diſtempers in the Eyes, lives in St. *Chriſtopher's Church-Yard*, where he has lately brought to Sight theſe Perſons under-nam'd. *Wil. Jones*, at *Newington-Butts*, born blind, brought to Sight in 5 minutes. *Suſan Barns*, at Mr. *Haunches*, in the *Broad-way Weſtminſter*, blind 11 Years, brought to Sight in 3 minutes. *Mary Dearing*, in *Swan-Yard* near *Newgate*, aged 75 Years, reſtored to Sight in one Minute. *Elizabeth Wild*, in *Bell-Alley Goſwell-Street*, blind of one Eye 23 Years, reſtored to Sight in 5 minutes. *William Dixon*, in *Chelſea-College*, aged 87, reſtor'd to Sight in 5 minutes. *John Myers* on *Saffron Hill*, blind by Obſtruction of the *Optick Nerves*. A Gentlewoman whoſe Mother lives at Juſtice *Conſtables* in *Goodman's-Fields*, the ſame. Mrs. *Jackſon* in *Wood's-Cloſe*, the ſame. Mr. *Williams*, in *Peter-Street Old Soho*. *Anne Andrews* in *Goſwell Street*. *Saywell Lathan*, at *Adam's Coffee Houſe Chancery-Lane*. *Anne Allen*, in *Nightingal Lane*. *NOTE*, Theſe with 235 others have been Cur'd ſince *Sept.* 1708 by the aforeſaid Mr. *Grant*.

A Patent under the Great Seal of England has been granted to Charles Holman in Red-Lion-Street in Southwark, for the making of his London Ink-Powder for Records. Being Moſt Excellent for all Perſons to make their Writing-Ink as black and as ſtrong as they pleaſe. Each Six-penny Paper makes a Pint of the beſt, or Pint and half, or Quart for Shop-keeper's common Writing or Marking-Ink, only by ſhaking or ſtirring it in ſo much Rain or River-Water; and it amends all weak and pale Ink, or Ink ſpoiled by the Froſt, and Directions to each Paper of Powder, to prevent Ink from Freezing. 'Tis Sold by moſt Stationers, Bookſellers and Haberdaſhers in and about London; and by Shop-keepers in the chiefeſt Cities and Towns in England. And that none may be impoſed on by any falſe Pretenders, Cheats or Counterfeits, this only has been publickly Experienced for many Years, and Appoved for the beſt Ink in moſt parts o the World.

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